

8* Thee,, the radiant the protector of
sacrifices,.
the constant 'illuminator of truth,
increasing in thine
own dwelling/
9* ASNI, be unto lis easy of access; as
is a father
to his .SOB : be ever -present with ns, for
our goo8.

StJKTA II.

The *Ri*U* IS^MAUH^CHCHHAITOAAS ; the metre,
Gayatri. Of the
nine stanzas of which the Hymn 'consists, three
are, addressed
to *YhrUy* "Wind ; three, to ISD&A and YAYF,
conjointly ; and
three, to .MrratA. and

1. TIiUj pleasant to behold^
approach* These

"through fear:" the commentary says, either
through fear of
being rendered impure by his contact, or being
ashamed of his
relationship; *Niy&ta* being his own grandson. The
gods coming
to look for *Agniy* he designated, as his substitute,
Aiha/rvan^ also
called *Angiras*, who, for a time, acted as *Agni*, until
the latter was
induced to resume his office. The legend is
constructed, as the
commentary shows, out of *Vai&%k* tests : but the
details are clumsily and contradictorily put together; indicating,
perhaps, their
almost obsolete antiquity at the time of the
compilation of the
MaMIMrata.

^a *Swe dame, sud domo*, the chamber in which fire-
worship is
performed, and in which the fire increases by the
oblations poured
upon it. *Dama*, for a home, or house, is peculiar to
the *Vedas*.

^b *Vdyn* is invoked in a visible form, as the deity
presiding over
the wind. It is doubtful if the expressions which, in
this and
similar instances, intimate personality are to be
understood • as
indicating actual figures or idols: the personification
is, probable,'
only p'petical